

The **+** WITNESS

JANUARY 18, 1968

10¢

Editorial

Students Have Own Ideas About Worship

Articles

St. Alban's Parish Writes the PB

A New Love Song

David E. Babin

Give Truth Reality

John C. Leffler

NEWS: ---- Washington Parishes Criticize PB
Grant. Hang-Ups Discussed by Students

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In Leading Churches

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Story of the Week

Washington Parishes Criticize Grant by Presiding Bishop

★ A number of parishes and Church leaders in Washington, have criticized a grant made by the Presiding Bishop to a local man involved in a legal entanglement over Washington's public schools.

Julius W. Hobson, a federal government employee, received \$8,000 from Presiding Bishop John E. Hines to defray expense incurred in litigation against the District of Columbia school system and its former superintendent Carl F. Hansen.

The vestries or clergy of several parishes have expressed disapproval of the grant. The vestry of one, St. Patrick's, wrote Bishop Hines that the grant "constitutes a new course of division within the Church."

It was learned from the headquarters of Bishop Hines in New York that several prominent individuals in the diocese of Washington had complimented the bishop for issuing the grant.

Hobson, a Negro, brought suit some time ago against the school system and Hansen. He charged that the "track system" introduced into the schools in 1956 allowed considerable discrimination against Negro students.

U.S. District Judge Skelly Wright last September ruled in favor of Hobson and ordered the

"track system" dropped. Subsequently, Hansen appealed the decision and Hobson is involved in a defense of Judge Wright's ruling.

The "track system" provided that each student be placed in one of four curriculum programs: honors, college preparatory, non-college preparatory and slow learners requiring special attention. Determination of a track allegedly was based on the ability of students.

Hobson charged that Negro pupils were discriminated against by being placed in programs inferior to their ability, and he said there was not a fair distribution of educational funds because of the system.

The grant which Bishop Hines made to Hobson came from funds allocated last summer for use in incidents involving discrimination, according to a spokesman for the Executive Council.

Warren H. Turner Jr., vice-president, said that Bishop Hines was responding to each letter of protest — he said there had not been many — explaining that Hobson's suit qualified for funds under guidelines permitting grants for "long-range attacks on causes of violence to provide hope for people in ghettos."

The bishop's letter also asserted that the Church should not let Judge Wright's decision be overruled through default because of Hobson's lack of funds.

Hobson served last summer on an ad hoc committee studying the social issues to which the Episcopal Church needed to give priority attention — the program on the crisis in American life adopted by the General Convention.

Following a special meeting of the vestry of St. Alban's Parish, a letter was mailed to some 1200 people on the parish list. The letter is in this issue, together with comments by the rector, Dr. E. Felix Kloman.

All Saints' church expressed "dismay" over the allocation. It warned that it might result in "massive withholding of funds not simply by conservatives but by racial moderates who are concerned and generous church people." The vestry of the parish said the merits which the Hobson suit might contain "neither pronounce a blessing on his highly objectionable actions otherwise nor qualify him as an expert in education."

The Rev. William A. Beal of St. John's church was skeptical of the timing of the grant, and what he called a failure of national Church leaders to confer with local officials.

The question of timing involved the fact that the grant came at a time when many parishes were conducting fund

drives, making it possible for those who oppose it to withhold or reduce contributions to the Church.

On the charge that Washington Episcopal officials were not consulted about the grant, Bishop

William F. Creighton said: "This is an educational matter and there is a difference of opinions on it. I do not feel I want to comment further on it."

Variety of Hang-Ups Discussed At Conference of Students

★ "One way of finding truth that can be found is to let all points of view be heard," the general secretary of the University Christian Movement said in explaining the structure of the national conference held in Cleveland over the New Year's weekend.

The Rev. Len Clough stated that the conference, "Process 67," was designed so that students "don't just listen but participate." The loose structure of the meeting — utilizing a series of "depth education groups" and mass media presentations — led some observers to wonder what the event was all about. One observer asked if it was a "hippie convention." Others used the phrases "left wing" or "pop people."

The conference continued a long line of quadrennial student conferences. This was the first since the formation of the University Christian Movement, composed of Protestant, Orthodox and Roman Catholic campus ministry groups. It is related to the National Council of Churches.

The 3,000 participants, Clough said, represented a cross-section of the students on college campuses today, and were not, by majority, "left-wingers."

"These are concerned Christians," Fr. Eugene C. Best of the Newman apostolate, told a reporter. "Describing them in words and pictures as 'pop people' is irresponsible, to use the kindest word."

There were protest demonstrations, such as a sit-in against the use of napalm by U.S. forces in Vietnam.

About 100 demonstrators protested the presence in the Sheraton Hotel, conference headquarters, of representatives of Dow Chemical Company, scheduled to hold interviews with college students seeking jobs. The protest was held on a different floor from the room engaged by Dow. Clough said that the demonstration was organized by a "small group who had nothing to do with the conference leadership."

One student complained: "The trouble with demonstrations is that they are reactions to something after protests become futile. Protests only tend to help those who are financially happy about the war."

The "depth education group" which stimulated the most interest was titled "Toward a contemporary understanding of the human." There was also much discussion of Vietnam, the problems of the ghettos and of "a theology of revolution." Contemporary understanding and revolution drew twice the enrollments of other popular topics.

Students freely discussed the pros and cons of theological approaches to problems of the times, and added their "hang-ups" over various issues. Comments heard in a group on "a theology of revolution" included:

● The Church can be called back to its revolutionary be-

ginnings. The hang-up is its tieup to the power base.

● Freedom is slavery to Christ; I find that meaningful.

● I don't see how a revolutionary can be free. I see him as more limited than even a reactionary conservative.

● The real Christian hang-up comes when its theology is used to support the American way of life, the war in Vietnam, napalm and all.

● Trying to define God can be a dead end; it limits him. Experiencing ourselves is God.

● Another Christian hang-up is its tendency to escape into its history or the future. If Christians take the resurrection seriously that suggests who's in control.

● My hang-up is that life just isn't as rosy as my theology says it is.

● The gospel gives me the potential to develop; that's a liberating factor.

Observers and reporters found characterizing a cross-section of the college scene a difficult task. The opinions and reactions of individuals were the most readily available.

Meaning of Life

The main interest was in finding meaning, both in their individual lives and in the complex society of which they are a part, according to the conclusions drawn by conference leaders following a poll "built into" the meeting.

Each participant was asked to choose the seminar, called depth education groups, in which he wished to concentrate during the course of the conference.

The list of available seminars ranged over such topics as technology, problems of race, poverty and the ghetto, hippies, sex, international affairs and the dilemmas of the university.

"They're looking for meaning," was the explanation of Sister Berchmans Shea; a pro-

fessor at the College of New Rochelle, N. Y.

Some conference officials speculated that seminars on Vietnam and the draft drew fewer registrants because many of the delegates had already decided where they stood on these issues.

Another area of interest with heavy registration involved questions of changes needed in the university curriculum. A group of major size discussed "In what ways can the university be a vanguard for social change in society."

Problems of technology, poverty and racial tensions in cities drew the next highest number of students.

Relations with Latin America, Southeast Asia and China stimulated the least concern. "And that's where we had some of our best resource people," an official lamented.

A Folk Mass Celebrated

A folk mass was celebrated in a hotel room by Fr. Jan Van Well, a student at the University of Lieden, the Netherlands. He is assistant chaplain at the Thomas More House of Yale during this academic year.

Wearing a blue pin-striped suit and conservative tie, Van Well addressed the 60 persons who gathered for the mass: "I am sorry we have to improvise but I think the disciples had to do the same thing when they had to prepare a supper for their Lord."

Before it began, two students with guitars rehearsed with the worshippers the songs to be used. Included were "The Times They Are A-Changing" by Bob Dylan and "Shalom," a Jewish folk song.

The response to the scripture reading was the Negro spiritual, "If I Had A Hammer." A synoposed version of the Lord's Prayer in which the phrase "hal-

lowed be thy name" served as refrain, was used.

In introductory remarks, Van Well invited all Christians to participate, "which ever Church you belong to."

Worshippers clustered around the improvised altar covered with a green table cloth. Most sat on the floor. Ordinary hotel goblets were used for the wine

and hotel plates held slices of plain white bread.

Communicants handed the goblets and pieces of bread to one another instead of having the elements formally administered by the priest.

As a benediction, the group sang "This Little Light of Mine," a familiar camp song of several student generations.

American Religious Leaders On Peace Mission Abroad

★ Fifteen religious leaders left the United States for a worldwide peace tour which will include projected visits with Pope Paul, Eugene Carson Blake, general secretary of the World Council of Churches, and Ecumenical Patriarch Athenagoras.

The delegation, making the trip as the unofficial U.S. inter-religious committee on peace, will also meet with government and religious leaders in Israel, South Vietnam, and Japan.

In a statement issued at a press conference, Methodist Bishop John Wesley Lord of Washington, a co-chairman of the committee, said the purpose of the trip and the symposium on peace in New Delhi was to "discuss the urgent and vital contributions world religions can make to world peace."

In response to a question from a reporter, Dana McLean Greeley, president of the Unitarian Universalist Association and a co-chairman of the committee, said it was possible "some of the group might be carrying peace feelers," but declined to comment on the matter.

Bishop Lord emphasized the delegates are not "ostensibly going for peace feelers," but said that they would be interested in "whatever might emerge from our visits with world leaders."

"We believe," he said, "all questions related to peace have moral, and spiritual foundations, and that political answers cannot be made without considering these moral and spiritual bases."

There are two Episcopalians in the delegation; Bishop John Burt, coadjutor of Ohio and the Rev. Herschel Halbert, secretary for international affairs for the Executive Council.

The delegation has four days at the symposium for peace. The symposium, sponsored jointly by the U.S. ad hoc committee and the international seminary subcommittee of the national committee for the Gandhi centenary, will bring U.S. churchmen together with Hindu, Moslem, Buddhist and Shinto leaders, in an attempt to find ways of securing a lasting peace in the world.

From India the delegation will continue to Saigon, where interviews with Buddhist and Roman Catholic leaders and armed services chaplains were arranged.

In Japan the American religious leaders will meet their counterparts in Kyoto. The Japan stay is sponsored by that country's inter-religious federation.

The return to the United States is scheduled for Jan. 24.

PENNSYLVANIA JOB FOR WOODRUFF

★ A controversial priest from Nashville, Tenn., has been appointed associate director of the department of communication of Pennsylvania. The appointment of the Rev. James Woodruff was made by Bishop Robert L. DeWitt.

Woodruff, the former pastor of St. Anselm's chapel near Fisk University, was accused by a police officer of allowing and supporting a "liberation school" in his church which taught hatred of whites to Negro children. The change resulted in the oustering of the school from the Episcopal facility and a cut-off of its funds.

Bishop DeWitt, himself involved in a controversy in his diocese over the activities of an urban missionary working with peace groups, called the appointment "a giant step in the direction of improved community relations."

ELLINGTON CONCERT AT CATHEDRAL

★ Duke Ellington, the world renowned jazz composer and performer, has no objection to being "a messenger boy" to bring people to the church through his music.

To bring a message concerning God to people, Ellington and his orchestra will premiere a new sacred composition at New York's Cathedral of St. John the Divine on January 19.

Choirs of the A.M.E. Mother Zion church and St. Hilda's and St. Hugh's schools will join the men and boys of the cathedral choir and a modern ballet corps in presenting the new Ellington composition.

Discussing the relevance of jazz in church surroundings, Canon Edward West maintained that music tests itself in worship. "If it is serviceable, it

takes on longevity and survives. If it has what it takes, it gains eternity."

He mentioned many "folk tunes" which have made their way into hymnals, and said that Bach used some dance music of his day in his passion compositions.

The clergyman said that the cathedral felt it owed the public the best music possible and that to his knowledge the Ellington music "is the best."

For the concert, the orchestra will be situated at the cross-point of the nave of the cathedral, which seats 5,000. Canon West said the building was a structure which had its own acoustical rules, including a seven second echo.

In order to take advantage of this factor, rather than to fight it, Ellington thoroughly checked it out.

Proceeds from the concert will go to Exodus House, a rehabilitation center for narcotics addicts. Canon West said helping such persons would be a "fitting sequel to the concert."

ANGLICAN-CATHOLIC TALKS AT MALTA

★ "Considerable progress" was reportedly made in Malta at early sessions of the third meeting of the Anglican-Roman Catholic joint preparatory commission.

Established in November, 1966, through a joint decision of the Pope and the Archbishop of Canterbury, the 24-man commission of bishops has as its stated purpose to "inaugurate between the Roman Catholic Church and the Anglican communion a serious dialogue which, founded on the gospels and on ancient common traditions, may lead to that unity in truth for which Christ prayed."

According to an unofficial statement by observers here, the

present meeting "may prove decisive" in promoting this dialogue.

According to spokesmen, the discussions have been marked by "friendly goodwill." Subjects discussed include the authority to interpret holy scripture, the episcopacy, papal primacy and infallibility, dogmatic definitions concerning the Virgin Mary, Anglican orders and questions related to intercommunion.

QUAKERS GO TO COURT OVER RESTRICTIONS

★ The first of what will be a series of nearly identical suits was filed in Federal District Court in Washington by the Friends Meeting of Washington to see if relief can be obtained from laws which prohibit Quaker groups from sending aid to North Vietnam and the Vietcong.

The Quakers contend that enforcement of the trading with the enemy Act by the U.S. treasury department against humane activities directed toward that Communist nation and their Vietcong allies in the South violates their freedom of religion. Quakers, for the most part, believe they are duty-bound to help all sides in times of stress.

CHURCH AND VIETNAM TOP 1967 NEWS

★ The churches' involvement in issues related to the Vietnam war was the clear choice by religion editors of 32 daily newspapers for the No. 1 category of religion news in 1967.

The editors, all members of the Religious Newswriters Association, gave the Vietnam issue 13 first place votes for a total point count of 223. Mentioned most frequently was President Johnson's so-called "scolding" by the rector of Burton parish church in Williamsburg, Va.

EDITORIAL

Students Have Own Ideas About Worship

EPISCOPALIANS, as they use the new liturgy, might do well to keep their eyes on youth. There were a lot of experimental worship services during the conference of Christian students, reported in this issue. Some were planned in advance but many of them were spontaneous developments during the days of the meeting.

With the central focus of the week being on social change and means of accomplishing it, the problems of war and poverty cropped up repeatedly in the prayers, meditations, litanies and even the hymns used in worship events.

One entire service dealt with the war in Vietnam. The service was climaxed by the turning in of draft cards by eight men opposing both the war and the selective service system.

This service, planned by the national campus organization called The Resistance, drew the greatest number of participants of any held during the week. Observers estimated the crowd at from 800 to 1,000 persons. A number of those attending said the Vietnam service, which came on the next to the last day, was the high point of the conference.

Leon Howell, an official of the University Christian Movement, who explained that he was acting as "an individual only," led in a lengthy litany.

In the litany, God was addressed in many ways: "Oh God, who is a civilian blown to bits by the bombs which someone said were only meant to destroy military targets . . . O God, who is sold for a lousy buck as a sweet whore in Saigon and dies every night and hates her murderers . . . Oh God, who is black, put on the front line to kill people of color because we don't discriminate when it comes to killing . . .

"Oh God, who has been duped into the paranoia of killing humans who are called Communist instead . . . Oh God, whose government labels those who seek peace, who dissent from their policy as simplistic traitor, giving aid and comfort to the enemy."

Congregational response varied to fit the supplication. "Help us to stop the war . . . Help us to change our sick society . . . Help us to change

the nation . . . the people . . . the church . . . help us to organize."

The litany also addressed God "who has marched the streets to bring the troops home, to stop the bombing, to negotiate, to give Vietnam back to the Vietnamese, to stop the killing, to stop the war."

A service of thanksgiving prepared by the Brown University group drew on familiar campus complaints to recall the needy in other parts of the world.

"We complain about the lack of variety," said the leader. "Show your love to those who eat only rice," came the response. "The library is inefficient . . . And there are those who have never seen a book."

Hotel meeting rooms, ballrooms and the public square outside the conference headquarters were utilized for various services. One was held on the steps of the federal building in Cleveland by delegates who marched there as part of a protest against the war in Vietnam.

This demonstration, prepared by a group identified only as a "radical caucus," seemed to be self-consciously ecumenical. The order of worship was called a "Celebration of the People of God," but the words "God," "Jesus" and "Christ" were not used in the litany itself.

Instead, petitions were addressed to "Thou-Who hast-ever-been," "Thou - Who - ever - will - be," and "the final lord of every future." Such phrases as theologian Paul Tillich's "the Ground of our Being," and "that Reality which reveals itself in historical events" were employed.

In quite a different mood were two jazz worship services, built around the music of saxophonist Ed Summerlin and his combo. Modern jazz with a strong rhythmic beat combined with poetry to engage the thoughts and emotions of the worshippers.

At one point the group of more than 300 sat in total darkness and silence as they watched colored lights play on a 100-pound block of ice revolving on a turntable.

A number of unofficial Catholic folk masses were held, one of them reported in the news story.

Those who worry about the "death of God" business, or who think the new liturgy is radical, please note. And mind, these were Christian students in universities, not hippies

ST. ALBAN'S PARISH WRITES THE PB

GRANT FROM EMERGENCY REALLOCATION FUND REPORTED ON PAGE THREE THIS WEEK PROMPTED THIS LETTER AND COMMENTS BY DR. E. FELIX KLOMAN

YOUR VESTRY met Sunday night, December 17, to discuss the report that the Presiding Bishop had made a grant of \$8,000 to Julius Hobson. Knowing that you are anxious to hear about their action, they have asked that a copy of their letter to the Presiding Bishop be sent to you at the earliest possible moment. The letter read as follows:

Dear Bishop Hines:

The Vestry of St. Alban's Parish wishes to express to you its very real concern over the reported grant of \$8,000 from your "Emergency Reallocation Fund" to Julius Hobson to help defray his legal expenses incurred in his suit against the members of the D.C. Board of Education and the judges of the U. S. District Court for the District of Columbia.

We are also concerned about the reported application by Julius Hobson for \$90,000 from General Church funds for related purposes.

Many Episcopalians in this community fear that the \$9 million provided at the last General Convention will be used in a similar way.

We are equally concerned over the role of the Episcopal Church which enjoys governmentally-granted tax privileges to finance and promote an attack on an agency of government. Episcopalians are on both sides of this law suit which is still being actively litigated in the courts. We believe your action may violate the principle of separation of church and state and may, therefore, be unconstitutional.

We consider a grant to an individual under all these circumstances to be an injudicious use of Church funds.

We, like many other parishes, are striving to raise our sights and our goals, to enable us to meet the missionary challenge of our changing world. This grant has seriously impaired our efforts.

We want you to know that we desire to be helpful and constructive in our thoughts.

Respectfully,

(signed) E. Felix Kroman, Rector

(signed) Millard F. West, Jr., Senior Warden

(signed) E. C. Shepherd, III, Junior Warden

A copy of the above letter was forwarded to Bishop Creighton.

Comments by Dr. Kroman

ONLY ONE MEMBER of the vestry was absent from the full and lengthy discussion held Sunday night. He was informed of it on his return to the city on Monday morning. He has expressed his concurrence in the vestry's action.

Whether you are for or against Hobson, whether you believe in his cause but are sceptical about him, or whatever your feeling about the matter, your vestry feels that the Presiding Bishop's use of Church funds to back one man was injudicious. The principle in the Hobson case is too murky and confused to be decided anywhere but in the courts. We should await their decision. We do but weaken the power of the Church to play its part when the Presiding Bishop in New York takes a partisan stand with the Church's money in a case as complex as the Hobson one.

The time has come when we need to learn to stop thinking in terms of "they" and "us." The Church is the Body of which Jesus Christ is head and all baptized persons are members. We are members of that Church, whether we are poor and black or white, or affluent and black or white. We need each other and we are needed by each other. It is one thing for our bishops and clergy to be leaders of the people. It is quite another thing for them to ignore any group within the body of the Church.

It is one thing to take an unpopular stand — and this often must be done — and it is quite another thing to take an irresponsible stand.

We are about to celebrate the anniversary of our Lord's birth in the stable in Bethlehem. The Light that shone then in a dark and disturbed world still shines. The world's darkness has not been able to put it out. God grant that we may see the Light and follow the lead of our Lord and Savior in the year ahead.

So I end with every good wish for a joyous Christmas and a meaningful New Year for us all.

A New Love Song

By David E. Babin

*Instructor in Liturgics, Seabury-Western
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"Truth is a beautiful and precious commodity — so valuable that it should be used sparingly." So Mark Twain reputedly commented. And men apparently have a similar feeling about, and reaction to the commodities of imagination and creativity. Given man's vast capacity for imagination and his tremendous potential for creativity, he shows a remarkable degree of restraint in their exercise.

But there is one situation in which he becomes a true spendthrift — when he really lets go. A young man — no matter what his age, he will be a young man — in love, for the first time or the tenth time, will display a measure of enthusiasm and imagination, of originality and creativity that he probably will never exhibit at any other time in his life. Of course, much of what he thinks of as original and creative probably has been done before by a succession of ancestors at one time or another. But small matter — to him the whole world is fresh and new and original.

He directs this new-found enthusiasm and imagination toward the pleasant task of finding ways to express the depths of his love to his beloved. In doing so, he isn't merely trying to impress her. If his love is reciprocated, he knows it; and so he knows that he need not try to make himself any bigger in her eyes. It is simply that he finds it impossible to pour all of his feeling into any one set of actions and words. So, he is constantly searching for new ways to assert his love. In his gifts for her: in the way he plots for weeks about the Christmas present — and not just the present, but the presentation of the present, and the wrappings on the present, and even the card that accompanies the present. In planning their dates: the places they will go, the things they will do, and the things he will say — especially the things he will say.

He searches for prose and poetry that will express more adequately than the last time the fullness of his love — knowing all the time that no one way can possibly convey all that is in his heart; but knowing that in the accumulation of many ways, perhaps they can begin to respond together in a deeper relationship. And so, his

imagination is charged up, his enthusiasm is boundless, and if he was ever capable of any creativity, it will be called forth in response to his beloved.

Expressing Love to God

NOW PERHAPS it would be unwise to stretch this too far as an analogy of our worship of God. Yet, within limits, there is some value in seeing the parallels between the young man searching for new ways to express his love and what the Episcopal Church is doing when it engages in trial use — and what the Church has always done through the centuries, as she has continually re-examined and re-formed her liturgical expressions, intending them always as a means of worshipping her Lord.

This is what we are doing as we are doing in the trial use liturgy. We, who are in love with God, come together to say so. But we are not wooing God in the sense that we are trying to make him love us. Our situation is far better than that. We have already received the love. We know the love. St. Paul says that his love has been lavished upon us.

And we react in the way any man reacts when he discovers himself to be loved, really loved — with a wonderment bordering upon disbelief. We find it humbling, and awe-ful, and mysterious, and wonderful. To think that God should so squander himself as to love us—we, who should be as nothing in his eyes, who continue to sin, and blaspheme, and turn our backs upon him. And yet, he has chosen to love us — even us!

How does a man respond, in love, to a love like that? How can we say it? We can't, can we? It's like trying to say, "I love you" to one's wife, knowing full well that we can't really say it the way it is — for no words that we can say or thing we can do can really express the fullness of our love. Still, we have to try; and we do the best we can.

This is why we are continually searching for new ways, new expressions of the inexpressable. Not that the new will be any better than the old. Not because the new will contain any more of our love than the old could have. But because being in love fires our enthusiasm, whets our imagination, calls forth whatever creativity there is within us. The need to respond is a basic, all-powerful drive; and we seek to do so in ever new ways that we may not have tried before.

In rites and ceremonies — in trial use and Prayer Book revision — this is what liturgical

reform is all about. The drive behind liturgical reform is not primarily an interest in historical study — although it is only natural that we look to history to learn what may have been helpful in the past and to try to identify some mistakes that might be avoided.

The basis of the liturgical movement is not chiefly theological — although any liturgical expression will naturally have to pass the test of theology. No one liturgical formulary can be expected to contain a full statement of Christian theology, but it certainly will not run counter to our best theological thinking.

The primary emphasis of liturgical reform is not esthetical — although good liturgy will seek to combine as gracefully as possible the highest forms of the literary, graphic and performing arts, for it is through such forms that man is most fully enabled to express the deepest and most real things within his thoughts and feelings.

No, the root of all movement for liturgical reform is man's need to respond to the love of God — man's inherent drive to make love to the one who first loved him. The liturgical movement is essentially and fundamentally a search for ways to say to God: "We love you. We know that you love us, and we respond to that love, offering the best that we know how to offer."

But even "the best that we know" is not perfect — not by any means is it perfect. Neither the trial use liturgy, nor the 1928 liturgy, nor any liturgy is capable of containing and expressing the fullness of the truth about God's love for us and our love for him. It is a way, which we use at a particular time. At another time, we will say it in a wholly different way. In some other place, we will act it out in yet another completely different manner. But just because none of the ways can be perfect does not mean that therefore none of them are valid; on the contrary. We dare to employ imperfect expressions. We dare even to experiment with forms that may fail. We dare all this because all the time we know that we cannot really fail.

We have all seen — indeed, most of us could be numbered among them — the clumsiest, most blundering, stammering fools whose pathetic efforts at love-making have nonetheless been accepted, and thereby made acceptable — made worthy — in spite of their inadequacies. Confidence in the trustworthiness of our beloved allows us — compels us — to dare!

This is the whole purpose of our liturgical

experimentation: we are doing our best to say: "We love you, God!" To sing unto the Lord a new song.

Give Truth Reality

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

IN MODERN religious quest for a rational and intelligible faith which expresses itself in significant action, very little attention is paid to the importance of the will if either is to be achieved.

The collect for the Sunday next before Advent is a pithy reminder of the fact that without our aroused wills our religion must be ineffectual and its results negligible.

A rational faith which we can accept and communicate to others is certainly a prime necessity in our day. New and strange concepts, ideas, and facts crowd in upon a religion whose thought-forms are those of other and different times. For example the concept of an earth-centered universe expressed in the Bible and the creeds; or of a social structure with kings and lords and serfs do not speak the language of modern science or democracy. And since they who have no faith assume that because the thought-forms of traditional religion are passe; so is the truth they once expressed.

But perhaps worse in the long run, is the tendency of too many churchmen to keep their religion in a walled-off compartment of their brain separate from the thinking they do in other areas.

If the Christian religion is to survive as a pertinent factor in man's life it must be rational and intelligible. But it can't be without the will to believe. The achievement of religious truth is no different than the achievement of any kind of truth. Behind the splitting of the atom and the probing of the universe by a space-craft lay the wills of men like Einstein and Lawrence and Oppenheimer and many others who persistently and with a devotion alien to that of prophet and saint kept looking for the truth that often eluded them. They possessed great minds, yes: but above all they possessed great wills.

There is always a danger in mentioning such men because you and I are not Einsteins, nor are we Pauls or Augustines; Luthers or Wesleys. So we draw the common conclusion that in any

field, including religion, the break-through into new insights is up to the experts alone.

This is sheer nonsense. Behind every great man in the discovery of truth are thousands of lesser men each of whom has added bits and pieces to the puzzle, and brought their own wills to its solution. Thousands of research scientists whose names will never be known will create the Boeing 747 and SST. And unknown Christians by the millions have willed to follow Christ and the saints in the ever-expanding truth of the gospel.

But religion like science is not just pure, rational and intelligible theory. Man, being a creature of earth, is ever trying to translate theory into practice; ideas into action. There

may be such a thing as pure truth; but that doesn't satisfy most of us. Truth has to be put to work.

Yet, here again we have to will to do so as the collect so clearly states. Granted that we must know the truth first, but once we do our religion calls upon us to express that truth in the kind of lives we live wherever we are. I would remind you that while Jesus taught the truth in clear fashion, people were moved to follow him even more because of what he did to give that truth reality. It is all very well to believe that God is our father and all men are brothers, but the thing that counts is willing to live as though it were so. This is the root of the matter for each of us.

- NEW BOOKS -

E. John Mohr
Book Editor

CHRISTIAN EDUCATION IN MISSION, by Letty M. Russell. Westminster. \$1.85

Laments over the ineffectiveness of Christian education are constant because we tend to think of education as something that occurs only at a brief stated period each week. When we say that whatever Christians do in the name of the Church is Christian education we find that the Church does little throughout the week that affects the on-going concerns of the people. One way to approach the problem is to start with the people, label all their good activities as Christian, and say they are the Church as they act together.

This is the approach of the East Harlem Protestant Parish which Miss Russell has served for fourteen years. Using biblical texts as a point of departure, she develops a pluralistic typology in describing Church functions in terms of family, various task forces, and what she calls permanent availability structures. She speaks of a catechism of participation built around community, fun, and the Bible. She believes it important that new shapes to Church life be developed if Christianity is to be relevant.

In the concluding section where she emphasizes both the importance of the sacraments and ways to make them meaningful the influence of the liturgical movement is apparent. Although she is inclined to use words in a non-traditional way and has little use for a capitalized Church,

much of what she has to say is pertinent to those who are concerned with rethinking the function of the parish. Her book is especially recommended for discussion groups.

— LEE A. BELFORD

Chairman of the Department of Religious Education of New York University.

A QUESTION OF CONSCIENCE, by Charles Davis. Harper and Row. \$6.95

The first fact to be noted about this "apologia" is that it is a work of sincerity, clarity, integrity and intelligence. It is in refreshing and startling contrast to the spate of books currently in circulation, so many of them unjust, self-justifying, illogical and immature. God helping him, the former Father Davis obviously could do no other than what he did. He became convinced "that the pattern of doctrine, law, ritual and government imposed upon the Roman Catholic Church no longer corresponds to the genuine and ordinary experience of people today."

In this, he is certainly a child of his age, and in the company of many of almost every ecclesiastical allegiance. After making his decision, Charles Davis found himself, and found the love of an individual person. If he had left the Church in order to get married we may be sure he would have said so. It was after his release from veritable bondage that he found the freedom which human love bestows.

He bears the Church no ill will. He felt no persecution. He does not see himself as a martyr. "I left the Church because I had ceased to believe in it . . . I do not accept the Roman Catholic faith." The body of the book explains why he lost credibility. He deals with "belief" versus "beliefs", authoritarianism, the mak-

ing of means the end, the whole fabrication of papal claims, the proscription against birth control, and the primacy of personal commitment to Christ. The last thing in the world which Charles Davis could have become was a Protestant in the denominational or sectarian sense, but one might have thought that he could find a home in Anglicanism. Much to our chagrin that he could not, for he sees no need for nor good in a "societal" Church, and he sees as the only course for himself, and for others, a "creative disaffiliation" from the institution.

There is no dispute about Davis' "Question of Conscience". Even while writing in hope about his Church's future, perhaps in the very writing itself, the moment of final decision came. One wishes he might have stayed, but he couldn't. One regrets what might have been his contribution. And most Roman Catholics will undoubtedly find it possible to remain in the bosom of their Church, and most of us will continue to live our lives within the institutional Church because we believe it is divinely given, humanly necessary, and not without hope in the unknown future.

— LESLIE J. A. LANG

Vicar, Chapel of the Intercession, Trinity Parish, New York

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